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which Jerome, with more or less alteration, put it. Of Jerome's Latin, the Bodleian manuscript is the oldest witness, belonging to the fifth century, and the publication of this manuscript in photographic facsimile is thus an important contribution to the study of Eusebius' monumental work.⁶ Chronological tables such as these, more than any other form of composition, require the accurate reproduction which facsimiles give, and with this admirable edition the study and criticism of Jerome's Eusebius have been sensibly furthered. The introduction deals with this and the other manuscripts of the same work, and kindred topics are treated in a series of six appendices. To the plates of the Bodleian manuscript are appended facsimiles of a few pages of the Udine and Paris manuscripts, probable descendants of the Bodleian manuscript, which preserve passages now wanting in the Bodleian codex, from which thirty-three leaves have been lost.

Lietzmann's latest *Kleine Texte* are a group of Greek documents from Berlin, Fayûm, and Oxyrhynchus papyri, selected and annotated to serve New Testament students as examples of contemporary Greek in common use.⁷ The texts chosen belong mainly to the first century.

The fourth and fifth fasciculi of Rauschen's *Florilegium*⁸ contain various anti-heretical works of Tertullian, Irenaeus, Victor of Lerin, with textual and historical notes. This enterprise, which enjoys the encouragement of Cardinal Fischer, is designed to make the more important patristic writings accessible and intelligible to a wider circle of students and clergy.

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A NEW EDITION OF THE WORKS OF CLEMENT OF ALEXANDRIA

Volume XII of the Berlin edition of the Greek Fathers of the first three centuries contains the first volume of the works of Clement of Alexandria.¹ It is edited by Professor Otto Stählin, of Munich, whose work

⁶ *The Bodleian Manuscript of Jerome's Version of the Chronicle of Eusebius*. Reproduced in colotype, with an Introduction by John Knight Fotheringham. Oxford: Clarendon Press, 1905. 72+242 colotype pages. 50s. net.

⁷ *Griechische Papyri*. Ausgewählt und erklärt von Hans Lietzmann. ["Kleine Texte für theologische Vorlesungen und Uebungen."] Bonn: Marcus & Weber, 1905. 16 pages. M. 0.40.

⁸ *Florilegium Patristicum*. Digessit vertit adnotavit Gerardus Rauschen. Fasciculus IV, Tertulliani Liber de Praescriptione Haereticorum; accedunt S. Irenaei Adversus Haereses, III, 3-4. 69 pages. M. 1. Fasciculus V, Vincentii Lerinensis Commonitoria. Bonn: Hanstein, 1906. 71 pages. M. 1.20.

¹ *Clemens Alexandrinus*. I: *Protrepticus und Paedagogus*. Herausgegeben im

preparatory to this splendid edition of the great church father was reviewed in this *Journal* some time ago.² On pp. ix-lxxxiii the editor prints the introductory material to the whole of Clement's works, of importance, thus, also for Vols. II and III, completing the works of this important Alexandrian theologian. This introduction is divided into six chapters, viz.: A. *Testimonia* (pp. ix-xv), concerning Clement and his writings drawn from the author's own statements as well as from those of Julius Africanus, Eusebius, Epiphanius, Cyril of Alexandria, Jerome, Photius, and others. B. Manuscripts (pp. xv-xlvii). The greater part of this chapter is devoted to a discussion of the manuscripts containing the two works edited in this volume, the *Protrepticus* and the *Paedagogus*. The archetype of all the manuscripts of these two writings is found in the codex Parisinus graecus, 451 (=P.), the manuscript owned by the great archbishop Arethas of Caesarea in Cappadocia. Stählin's description, characterization, and critical estimate of this manuscript are most excellent and complete. Next follows a list of the manuscripts, arranged in two groups, that were copied directly from, or depend indirectly on, this archetype. The two most important of these are the codex Mutinensis (=M.) III D 7 (tenth or eleventh century); a careful and good copy of P., which cannot be said of F. The Mutinensis, again, has been the exemplar for three later manuscripts, and was used by Victorinus in his edition of Clement. It contains the *Protrepticus* and the *Paedagogus*. Inferior to M. is the codex Laurentianus V 24 (=F.; twelfth century) containing the *Paedagogus* and used also by Victorinus. Mutinensis and Laurentianus are mutually independent.³ In addition to these three chief manuscripts, the editor mentions and describes the codex Genuensis Miss. Urb. 28, containing the *Protrepticus* and Books II and III of the *Paedagogus*; and Paris. Suppl. Graec. 254, containing the *Protrepticus* and *Paedagogus*, I, 96-103; II, and III independently; while *Paedagogus*, I, 1-96, is copied out of Laurent. V 24 either directly or at second hand. As an appendix to the editor's careful and minute description of the manuscripts is added a very learned and painstaking

Auftrage der Kirchenväter-Commission der königl. preussischen Akademie der Wissenschaften von Otto Stählin. [= "Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte," Vol. XII.] Leipzig: Hinrichs, 1905. lxxxiii + 352 pages. M. 13.50; bound, M. 16.

² *Journal of Theology*, Vol. VI, pp. 191, 192 (January, 1902).

³ Against the editor's explanation of the sometimes better text exhibited by F. in the first book of the *Paedagogus* as compared with that of M. (p. xxxi), see Koetschau in the *Theologische Literaturzeitung*, 1905, No. 20, col. 542.

discussion of the orthography of these manuscripts. Then follows a brief description of the manuscripts containing the text of the *Stromata*, the *Excerpta ex Theodoto*, *Eclogae Propheticae*, *Quis dives salvetur* (two manuscripts), and the *Adumbrationes in Epistolas Canonicas* (in two manuscripts of the ninth and thirteenth centuries, respectively). C. "Indirect Witnesses" (pp. xlvii-lxiv). The editor takes up in four paragraphs: (1) The manuscripts containing excerpts from the *Paedagogus* and the *Stromata*; all of which are based on one and the same archetype; for the *Stromata*, the codex Laurentianus V, 3 (eleventh century), but of no critical value. Appended is a list of additional manuscripts of Clement mentioned in ancient catalogues. (2) The *Catena*e. Following some general remarks on the character and nature of the *catenae*, the editor prints ten *catenae* to the individual writings of Clement. This portion of his work is based to some extent on Zahn's excellent *Suppl. Clement.*, and on Karo and Lietzmann's *Catenarum Graecarum Catalogus* (1902). (3) The seven *Florilegia*, chief among which ranks the *Sacra Parallela* of John of Damascus. Added to this paragraph is a succinct list of the fragments of Clement's writings. (4) Quotations from Clement in the works of later authors—Eusebius, Arnobius, Firmicus Maternus, Cyril of Alexandria. D. Editions. The first edition of the complete works of Clement is that by Petrus Victorinus, published in Florence, 1550.⁴ It is followed by that of the careful and conscientious Friedrich Sylburg (1592), whose results, together with those of Le Nourmy (1703), were used by John Potter (1715), who himself made valuable additions. Later editors, Reinhold Klotz (1831) and Dindorf,⁵ copied their predecessors most faultily and carelessly. Special editions of the *Stromata*, Book VII, the *Quis dives salvetur*, and other works are estimated on pp. lxiv-lxvii. E. Translations. Of translations Stählin mentions in two paragraphs (1) the Latin rendering by Gentianus Hervetus, 1551—a translation hastily made and often faulty; and (2) the translations into modern languages. F. On pp. lxxx-lxxxiii the editor briefly states the principles underlying his own work toward this new edition of the works of Clement. The twelve chapters of the *Προτρεπτικός πρὸς Ἕλληνας* are printed on pp. 1-86, on the basis of M. and P. and the daughter-manuscripts of P. Pp. 87-222 contain the three books of the *Παιδαγωγός*, based on three manuscripts. The scholia to both works follow on pp. 295-340.

⁴ See Stählin in *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, N. F., V, 4; and Christie's notice in this *Journal*, Vol. VI, p. 147.

⁵ Oxford, 1869; four volumes; severely criticised by most scholars, especially Paul de Lagarde.

Copious indexes to these scholia consisting of lists of passages from the Old and New Testaments and profane Greek literature are added.

The texts edited by Stählin have been carefully collated and revised. They show on every page the philological acumen and scholarly thoroughness which have characterized his former publications. But few passages remain that have baffled all attempts at emendation. These are wisely indicated by a prefixed †, or by asterisks showing the omission of some word or words. The editor enjoyed the literary assistance of such men as Joseph B. Mayor, E. Schwartz, and U. von Wilamowitz-Möllendorf; but the real work was done by himself—and good work it is. Those who are interested mainly in the linguistic and textual work of the editor will find additional suggestions in the reviews by Koetschau in the *Theologische Literaturzeitung*, 1905, No. 20; and by Klostermann in the *Göttingische Gelehrte Anzeigen*, September, 1905, pp. 673-80. Most welcome to the student of Clement is the rich and carefully selected bibliography scattered throughout the introduction. We hope to see very soon the second and third volumes, completing this most excellent edition.

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AN EARLY WITNESS TO CHRISTIAN MONACHISM

This edition¹ of an interesting treatise is by Lic. Eduard von der Goltz, the fortunate discoverer of the Greek version of "the Prayer of Euthalius," a document that has settled a nice stichometrical question and will influence the whole Eutholian problem. The Benedictine edition (Migne, *Pat. Graec.*, XXVIII, 251-81), its nearest predecessor, was produced in days when of even the largest libraries in Europe there was no exhaustive knowledge; while of the treasures of Athos and the monasteries of the near, but dim, East there were no catalogues like those of Lambros or Sakkelion. The study under review is divided into three parts: (1) "Die Herstellung des Textes;" (2) "Ursprung und Charakter;" (3) "Die Bedeutung des Traktats für unsere Kenntnis der Geschichte des christlichen Lebens."

The notable features of the first division are a contribution to our knowledge of the genealogy of the Athanasian MSS, particularly those containing the *De Virginitate*, and the text edited anew from the manuscripts thus studied. Von der Goltz has carried forward this study from the con-

¹ ΛΟΓΟΣ ΣΩΤΗΡΙΑΣ ΠΡΟΣ ΤΗΝ ΠΑΡΘΕΝΟΝ (*De Virginitate*). Von Eduard Freiherr von der Goltz. Eine echte Schrift des Athanasius. [=Texte und Untersuchungen, N.F. XIV, 2.] Leipzig: Hinrichs, 1905. 143 pages. M. 5.